

Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MISSION IN CEYLON.

From the Missionary Herald.

OODOOVILLE.

(Continued from page 259.)

View of the Station.

To conclude these extracts, and enable the committee, as far as possible, to see the station as it is, we shall endeavour to give a view of it in its present state.

Oodooville is about five miles north from Jaffnapatam, on the main road to Tillipally, from which, as well as Pandeteripo, and Batticotta, both on the west, it is nearly equally distant from Jaffnapatam. Manepy is nearer than the other stations, being about two miles to the south-west. The buildings, as they now stand, are the walls only of a low brick church of the 17th century, 150 feet long and 30 wide, in a state of tolerable preservation. On a line with the east end of the church, at a distance of 10 or 12 feet, is the front of the house now in a state of good repair, except that the roof is covered only with olas. It has a pleasant veranda, and is convenient for one family. Directly back of the house, and of the same length with it, on a line with the west end of the church, is a low stone building for a kitchen and store-rooms, and still back of this, is a very good mud walled bungalow for our interpreter and family, and an open one for our boarding-school. We are likewise now erecting a large bungalow as a place for preaching, for which we are in great want. As for garden we have none, not having been able as yet to make any inclosure on the premises.

In front of the house is an extended plain, (divided into square fields by intersecting hedges,) which appears, during the dry season, almost like a barren waste, but during the rains is cultivated and affords a handsome prospect. On either side, are extensive groves of palmyra, cocoanut, and various fruit trees. Amidst these are the populous villages of mud-walled huts of the natives; and back, at a little distance, are extensive paddy (or rice) fields, which in the rainy season are covered with water, but look green and flourishing, as the grain stretches its stalk and leaves above the surface. Of the country around we need only say, that while it has the richness of flourishing gardens, cultivated fields, and groves in perpetual verdure, common to Indian

scenery, it has all the sameness of a district in which there is neither mountain nor valley, hill or dale, river or rivulet, but a thin and level floor of earth on a continued bed of coral stone, drenched for three or four months, by frequent rains, and parched, during the greater part of the year, by a vertical sun, except when the patient labourer waters the soil from the numerous tanks and wells. What principally offends the sight is, the idol temples in almost every green grove, which are often mere hovels, are wretched in their appearance as the gods are powerless, and the worshippers vicious in their character. No one can take the shortest walk here without exclaiming, "what has sin done!"

The number of boys now in the school is 12.

Order of the boarding school.

An account of a day with them will show in what manner they are instructed.

At six in the morning, the bell rings for prayers, when all the boys, as well as the domestics of the family, are required to assemble in the bungalow, which answers for a chapel. One of us then, (or in our absence our interpreter,) reads a portion of scripture in Tamul, makes such explanations and remarks as seem proper, and prays with them while they all kneel. Soon after prayers, the bell is again rung, and all go to another small bungalow, which answers for a cooking and eating room. Here, seated around on mats with plates or plaintain leaves before them, they take congee, (rice and water boiled,) after one of the number has first asked a blessing. At eight o'clock they go into school under the care of a native master, and study until the bell rings for recitation at eleven o'clock, when one of the sisters hears all their English lessons, and exercises them in translating short phrases, as they are able, from Tamul into English and English into Tamul. One of us then attends to their writing, and their lessons in grammar and arithmetic. Only one, however, is now in the latter studies. At one o'clock they take their rice and curry, and spend the afternoon in the study of Tamul. On the Sabbath, beside attending to the sermon so as to recite the principal thoughts, they are required to learn the text, and to read so as to recite one or two chapters of the Old Testament history. They are assem-

bled at evening to recite their lessons for the Sabbath, and some parts of the catechism learnt during the week, when such remarks are made by us as we judge calculated to produce serious impressions. Other occasional meetings, to inquire into the state of their minds, are likewise held, as they have a religious meeting among themselves Sabbath afternoon. Such are these opportunities for gaining religious instruction, that we soon see a surprising proficiency, and the most marked difference between them and any of the youth in the schools, in connexion with the mission, have shown the wisdom of this system, and taught us to expect great efforts from little causes.

Native free Schools.

We have now under our care five schools, in which the number of boys is 250, and the average attendance 200. These schools are taught in open bungalows. Were you to enter one of them in a forming state, you would see 40 or 50 boys seated around the sides of the bungalow, upon the mats, or upon the bare earth, and with several leaves of the ola on which their lessons are written, for a book, and studying so loud that each one might be thought striving to drown the voice of all around, and with as little understanding of what he is studying as though it were Greek or Latin. They learn every thing by rote, and hence it is exceedingly difficult to teach them to pay any regard to the sense. While most are thus employed, a few beginners are writing their alphabets in the sand, or trying to make the letters upon the ola with a stile. By vigilant superintendence these schools are made a very important auxiliary to the labours of a missionary. The native books are gradually supplanted, by those which the boys can understand, and instead of the absurd fables of their gods, they are taught to commit to memory different longer and shorter catechisms; particularly those of Watts, and various Scripture extracts, such as the miracles, parables, and discourses of our Saviour, all together, containing the most important truths of the Gospel.

As the schools are taught by heathen masters, we endeavour to secure a strict observance of the rules laid down for the improvement of the boys, by visiting the schools ourselves, or by our interpreter, once a week; by hearing all the scholars recite their catechisms and read some portion of scripture, every Sabbath morning before preaching, and by having a weekly conference with all the school-masters, at which, reports of the progress and attend-

ance of the different schools are compared with the account of the visitor, and the masters are commended, exhorted, or rebuked, as occasion requires. At this meeting the masters read a chapter in the New Testament, and recite the leading thoughts which they have previously studied, and are questioned seriously concerning the state of their own souls. These meetings are often interesting, and the general effects of the school system are such as to promise the most beneficial results.

MISSION PRESS AT MALTA.

In the Summary of one of our late numbers, we mentioned the establishment of a mission press under the direction of Messrs. Fisk and Temple. We republish from the *Missionary Herald*, a part of the instructions of the Prudential Committee to Mr. Temple, which include a particular reference to this subject.

In accordance with arrangements made for your passage, you will soon embark for the Mediterranean, with the design of spending your life as a missionary in Western Asia. That part of the world being at present in an unsettled state, it is deemed expedient that you seek a temporary residence at Malta. In this great resort of foreigners, holding direct and frequent communications with Europe, Africa, and Asia, you will possess great advantages for acquiring languages necessary to your ulterior designs, and for gaining some useful knowledge of the people whom you may subsequently visit. There you will find at least a few, whose hearts will respond to every sentiment of exalted charity, and who will hail with lively joy every coadjutor in the divine work of spreading the Gospel. With these men, and others of similar character elsewhere, you will not fail to cultivate a free and cordial intercourse.

The languages, of which you will endeavor, as soon as possible to attain a competent knowledge, are the Modern Greek and the Arabic. This you will do without neglecting any of the principal languages of southern Europe, or western Asia. Count not the time lost, while you are employed upon these studies. You will learn, at the same time, many things indispensably necessary, as a preparation for more active labours. By an intimate personal acquaintance with select individuals, by epistolary correspondence, and by attentive observation of whatever can be interesting to you as a Christian and a missionary, you will aim at being thoroughly qualified for your high vocation.

By the liberality of a few individuals you

carry a Press, consecrated to the dissemination of divine truth through a vast region, now lying in ignorance and spiritual death. As the manner in which this design originated marks an advancement in charitable exertions of the noblest kind ; and as the success, which attends the enterprize, may have a great influence upon plans of the same general character hereafter ;—you will consider a discreet, yet active and efficacious, use of the press a subject of high importance, not to your mission only but to the cause of missions, and Christianity.

Who does not know that the art of printing is the greatest of human inventions ? If regarded merely as an instrument of refinement and civilization,—of intellectual improvement,—and of securing and preserving liberty, the highest strains of eloquence would be poured forth in its praise. But it is destined to a nobler use, than any which is confined in its operation to this world. Next to the living voice of the earnest and affectionate preacher, it is to become the most powerful mean of diffusing the knowledge of the Gospel, of awakening a dead world to spiritual life, and of glorifying God by honouring the revelation of his will. How small are the objects of orators, and poets,—of moralists and legislators, compared with the renovation and salvation of a single soul ? What are the embellishments of human society, the gratification of curiosity, or of taste, to a mind deeply intent on recovering a lost world to God and holiness,—on raising up, from the ruins of the apostacy, heirs of immortality, children of God, trophies of the Redeemer's sacrifice ? To establish the liberties of a nation is deemed a great achievement ; and so indeed it is, comparing merely temporal things with each other. How great a cause of exultation is it, then, to liberate immortal beings from the bondage of sin, and lead them forth from their prison house to the enjoyment of pure and heavenly freedom ? To this high and holy ministration the press will hereafter be more devoted than it has ever yet been. The time will arrive when it shall be no more the pander of vice, the apologist of crime, the incentive to pollution, the instrument of sophistry and error. In those favored days, HOLINESS TO THE LORD will be inscribed, as with a sun-beam, on every page.

So far as you may be intrusted with the management of the mission press, let this sublime destination be held continually in view. Let it be your constant aim, that when the truths of religion are professedly taught, nothing but pure, plain simple truth

should be found ;—evangelical truth, unsophisticated by human additions, unimpaired by retrenchments, the suggestions of human wisdom, unincumbered with human philosophy in any form, but supported by the veracity of God and certainly to be accomplished by his power and his faithfulness. Let your standard be high, in regard to the purity and tendency of whatever you permit to be published. We have no fears, indeed, that you, or your brethren, will ever consent, that a press furnished in so disinterested a manner and for so excellent a design, should be desecrated, by being applied to any unworthy purpose. It is not enough, however, that positive evil be avoided ; let eminent good be done. Let the character to which you aspire in this department of your labours be such, that, could you be transported, by a happy anticipation, into the full blaze of the millennial day, you would have no occasion to blush for the motives which prompted, or the effects which followed your publications.

The field before you is extensive and inviting. You will not be compelled, like many of your brethren in different regions, first to form a written language, and then, beginning at the elements, to create for yourself a reading population. Around the whole circuit of the Mediterranean, multitudes are able to read, and vastly greater multitudes are desirous of learning. The Greeks, particularly, are inquisitive, apt to learn, and fond of possessing books. Some of them have knowledge enough very earnestly to covet more ; and all, so far as our information extends, are willing to be taught. They are in just such a state as eminently to need instruction. Accustomed to reverence the Christian name, and to suffer many indignities and privations on account of their profession, they need the supports and consolations of genuine Christianity. The pure and simple doctrines of the New Testament, if fairly and steadily presented to the mind, will chase away the phantoms of superstition, which have been stalking abroad during so many ages of darkness.

The exertions of the British and Foreign Bible Society embrace so wide a range, that a press is not primarily demanded in Western Asia, for the publication of the Scriptures entire ; though it may probably hereafter be usefully and profitably employed for this purpose. But at present, and during the first stages of religious inquiry, select portions of the Scriptures, printed in such quantities as to be very extensively distributed, promise to answer a

valuable end, by attracting notice, and preparing the way for complete copies of the Bible. Short tracts, also, expressing the great truths of the Gospel in the words of Scripture, may be reckoned among the most effectual means of exciting attention, and leading to the demands for direct personal labours. School books, formed upon the principles of unadulterated Christianity, with the design of imbuing the mind with heavenly truth; and introducing, at the same time, all the modern improvements in rudimental learning, must be of inestimable value to such a people as we are contemplating.

THE JEWS.

LABOURS OF MR. WOLFF.

In our last notices of the exertions of this Jewish convert, who is a missionary from the London Society for the conversion of the Jews, he was at Joppa. [See page 197 of the present volume.] Travelling northward, he passed through the ruins of Cæsarea Philippi, and after viewing Mount Carmel, arrived on the 1st of January in the present year, at St. Jean d' Acre. He was here kindly received by the British Consul, who gave him an account of two Jewish Converts who had been secretly baptized, but still attended on the worship of the synagogue. He was introduced by the Consul, to the Rev. Jacob Breggen, chaplain to the Swedish Ambassador at Constantinople. Mr. Breggen has travelled at the expence of the Swedish government, through Palestine and Syria, and found on Mount Lebanon 'the book of the law of the Druses.' Mr. B. returns to Constantinople, and after residing there a year, intends travelling to Persia at the expence of the king of Sweden.

On the 7th of January Mr. W. took leave of the Consul, and set out for Barut, with the intention of studying the Syriac dialect of the Arabic language in a convent upon Mount Lebanon. He arrived at Tyre (Sur) on the following day, where he 'argued with a Maronite about the supremacy of the Pope.' On the 9th he arrived at Said, the ancient Sidon, where he was hospitably received by the French Consul. He here found a person who was a Greek Roman Catholic, and missionary from the Propaganda at Rome. This man, with some other Catholics, had been banished from Aleppo, by the Patriarch of the Greeks, because they had refused to receive the holy supper with him. "How is it possible," said this man to Mr. W. "to take the holy supper with those who deny the supremacy of the Pope, and the existence of a purgatory, whilst they pray for the dead!" Mr. W. also found here an Italian Capuchin, who without knowing one of the oriental languages, is a missionary of the Propaganda.

This person wished to present him with a copy of the proceedings of the Council of Trent; and Mr. W. observes, "I told them both that they would do well to take the Scriptures for their guide in arguing with heretics. An advice which I know now by experience, that it is one of the best we can give to a Missionary."

Mr. W. was conducted by Simon Zedaka, "the most learned and respectable of the Jews at Said," to the synagogue where in company with a Jewish school-master, a discussion was held respecting the truth of christianity. Mr. W. opened the Jewish scriptures at Isaiah, and Simon Zedaka observed to him, "you will show us the 53rd chapter, but we will first of all shew you another chapter of Isaiah; the 65th chap. 17th verse. To prove that the Messiah was already come, Mr. W. cited Gen. xlix. 10, and Dan. ix. Haggai ii. 9. They in return cited Dan. xii. 6—9. The arguments of Mr. W. appeared to have considerable influence upon the minds of both these Jews.

On the 10th of January Mr. W. left Said, and arrived at Barut. The Jews here are in a very ignorant state, and Mr. W. preached the gospel to two of their Rabbies, and on the 17th held a discussion with a Maronite Priest respecting the tenets of Popery.

The following extracts from the Jewish Expositor for August, furnish the latest account of the operations of Mr. Wolff.

Jan. 26, 1822. Left Barut, passed Nahr Alkalb, where a Latin inscription in the rock is observed, and arrived in the house of Monsignor Luigi Gandolfi, Vicario Apostolico di Roma, upon mount Lebanon; he shewed me letters of Shech Ibrahim. I gave him my confidence, and told him, that I revere many members of the Catholic Roman Church. He knew Burckhardt the missionary very well. He desired to get an Arabic Bible. He observed that he is persuaded the Society has not made any alteration in the text.

Jan. 27. Arrived in Ghazir, which was formerly the convent of Capuchins. I met there with my servant, and a Sicilian physician, called Mr. Fernando; Mr. Rattier was returned to Barut; was introduced to the prince of this place, Abdallah, who is only fourteen years of age, and to the bishop Gibrail, to whom I delivered the letter of a Pater, who wrote to him, that he should try to convert me to the Catholic church, for I had told him I was ready to acknowledge the pope if he would show me the necessity of acknowledging him by *Scriptural* proofs.

Jan. 28. I left Ghazir, and went to the Maronite college, Ayin Warka. We stopt for three hours in the Armenian convent, called Bait Hashbuh, Dir Alarmin Mar

Antonius Beduani; the name of the superior is Gregorius; they expressed a desire of establishing a college in England. They have been very hospitable and kind indeed. They argued with me, and asked me what my belief is? I said, I believe that Jesus Christ was the Son of the living God, and he came down from heaven to die for poor, wretched sinners, and he arose again from the dead, and ascended towards heaven, whence he will come to judge the quick and the dead!

Rais Gregorius. Your faith is very good, but one thing more, and you shall be saved, and that is, believe in the Vicar of Christ, the pope.

I. Paul and the apostle said another thing to the keeper of the prison, when he asked, "Sirs, what must I do to be saved?" and they said, "Believe on the Lord Jesus Christ and thou shalt be saved." Acts xv. 31. viii. 37.

Padre Stambuli, my Arabic master at Ayin Warga, who was present, replied, "If we believe in Christ, we must believe the words of Christ, and the word is contained in the Old and New Testament." I wondered that the Maronite mentioned not belief in tradition.

I. I agree with you so far, and I am ready to acknowledge the pope, if you do show me by Scripture that it is necessary.

Hannat Stambuli. You acknowledge that Peter was the first of the apostles?

I. No; not at all.

Stambuli. Why did our Lord ask Peter thrice, "Simon Peter, lovest thou me?" and no other apostle, and charged him thrice to feed his lambs? John xxi. 15.

I. He had reason for asking Peter so impressively, for Peter denied him thrice. We learn by this, that the Lord receives repenting sinners.

Stambuli gave up this point, and said, You say you believe all that is written in Scripture, why do you not believe that the bread and wine are changed into the body and blood of Christ, which Christ affirms, saying: "Take, eat, this is my body," *Hoc est corpus, meum* (every Maronite knows these four Latin words) Matt xxvi, 26.

I. That these words must be taken *spiritually*, is clear from John vi. 63. After we had dined, we proceeded on our journey for Ayin Warga, an hour distant from Mar Antonius Beduani. The Rais received me kindly, introduced to me the eighteen pupils, who receive eating, drinking and clothing gratis from the convent. I did go in the evening to the church, and heard them sing the Syrian Psalms. The old

priest Ibrahim spent the evening with me, and told me events of former times.

Jan. 29. The Maronites of Ayin Warga celebrate to day the feast of Ephraim Syrus. I wrote to-day in Arabic to professor Lee. The fifteen pupils of the convent of Ayin Warga, assemble themselves daily three days before the altar of God; their master stands in the midst of them; and thus they praise in a melodious harmony, the Redeemer of the world, in the Syrian and Arabic language! Kyrie Eleison, Christe Eleison is heard repeatedly! Oh, that no prayer to a creature may be mixed with it! But, alas, this is not the case! they unite their voice in the exclamations: "Mar Ephraim, Asalli min Agelnar, Holy Ephraim, pray for us!" I took to-day a walk in the company of my master, Huri Hannah Stambuli, to the Armenian convent, called Dir Alkareim. The Rais of this convent did not receive me so warmly as the Rais of the Armenian convent, S. Antonio Badwi (Padua) did. They have very few books in their library. I feel a most awful barrenness in my heart, since I cease to labour among my brethren.

Jan. 31, 1822. I encouraged the priests of Ayin Warga, to translate the prayers of S. Ephraim into the Arabic language, which I should send to England for its being printed there, in order that they may be distributed in Mount Lebanon, and translated into English for distribution among the English nation. They flattered themselves by it.

February 5, 1822. I went with my Arabic master, Hannah Stambuli, to see the inhabited convent Kourka, which Bishop Hannah Marone offered to me as a place the English Christians might buy and form a college of. Kourka was built by the infamous girl Hendiga, whose history is related in Volney's Travels, vol. ii. It is very extensive, and is situated on the ridge of a hill, to the north west of Antoura, commanding to the west, a view of the sea, which is, perhaps, six yards distant from the convent, and an extensive prospect. A hundred persons may conveniently live in it.

From thence, I called on Bishop Hannah Marone, Vicar to the patriarch of Antioch, to the Maronites, who wrote therefore a letter to Mr. Abbot. He is ready to send likewise, Maronite young men to England, to be educated there. He told me, the matters he will write, and desired me to send him a plan of all the letters, and how he should write them.

February 6. Went from thence to the

convent of nuns, called Saidat Bshara, where I met with two Melchite priests, who are united with the Romish church; the name of the one is Anton Dakur Alkalebi, and the name of the other is, Gibrajil Mar-rash Alkalebi; the first was in possession of the Calcutta edition of the Arabic New Testament, which he received from the late Burckhardt. He told me that he has heard that a new edition was published, which he wished to procure himself; I promised to send him one. He was so rejoiced, that he desired me to write in his book my direction, in order that he may write to me if I should forget it. The other joined with him in the desire of receiving a New Testament in Arabic, or the whole Bible.

From thence I went to the convent belonging to the Melchites, called Mar Michael, where I called on the patriarch, (Genadius, or Ignatius) who is eighty-two years of age, and two years since deprived of his sight. He came out of the church, guided by another. When they told him that an English traveller was there to call on him, he asked me kindly into his room. I imagined to see before me Isaac the patriarch. I asked him if he was contented; he replied, 'Praise be to God! and every one is contented, who has God for his Saviour.' He is considered the greatest Arabic scholar in this country.

I went back to Ayun Wurga, in company with Giovanni (Hannah) Stambuli. We passed the female Maronite convent Yussuf Alhusm, and after this, the convent Kreim. The grand Prior, Pater Wartanes, was more warmly disposed towards me, and manifested a great desire to establish an Armenian college in England, another in India, and a third at Rome, after the norme of that of Venedig. And the grand prior, Pater Wartanes intends, therefore to send the Armenian priest, Padre Isacco di Aharon, who resides in the Armenian church at Leghorn, to England; Pater Batolomeon, with Frater Gabriele, to India; and Pater Daniele, to Leghorn. I encouraged them much for this purpose, but spoke at the same time to them, as follows:

My brethren, I know that there are divisions among the Armenians, not only between the Roman Catholic and the Schismatic Armenians, but likewise between Roman Catholic Armenians, and Roman Catholic Armenians. The Armenian members of the Propaganda at Rome persecute the zealous, pious, and gentlemen-like Armenians, called Mehitarists, at Venice; and this on account of a word—they per-

secute those as heretics, as enemies of Christ, who promote the word of God, the word of Christ with such a holy zeal. The Mehitarists have established a printing press at Venice, and have already printed, not only many thousand books of several kinds about spiritual concerns, but likewise the word of God itself! Oh, my dear brethren, I could now weep, when I perceive such things among Christians! My dear brethren let Christianity not become a reproach to the Mussulman, Jew and heathen! I know that you here are members of the Romish Propaganda; I beg you therefore to reconcile yourselves with the Mehitarists of S. Lazarus at Venice!

Priest Daniele. By God's grace, we shall be reconciled with them, and we shall go hand in hand to promote the light of Christianity throughout the world!

Priest Wardanes. I have great desire to awaken my nation, I hope you will advise us. I told them that I shall write letters for them to England.

Pater Ibrahim (Abraham.) A Maronite priest, seventy-seven years of age, visits me every evening; he tells me that it is quite a miracle the love he feels towards me, he never had loved any body so much as he loves me—he wept and said, that love must be of God—and I love him indeed likewise, like a child his father. He is sitting down near me, and sings hymns to Christ in the Syrian tongue.

Feb. 7. I wrote at Ayun Wurga, a letter to Bishop Giovani Marone, and wrote to him my whole plan, with respect to the establishment of a college in Mount Lebanon, and the promoting of the word of God.

Feb. 8. Read Isaiah to chapter lii. Several Maronite Shechs and Priests did again argue with me several hours, one of them brought forward very silly questions indeed.

Feb. 9. The arguing with the Maronites was continued.

Luigi Assemani, pupil of the college at Ayun Wurga did consent with me, and prayed with me in secret.

Feb. 17. I have visited to-day, the convent called Mar Elias Altras, where Maronite nuns are; the Mudabbirs (guardians) of the convent, Kas Matia, Mudabbir, and Kas Bernardus, Mudabbir, had the kindness to show me the whole convent. After this, I called on priest Anton Dakur, in the convent of Greek nuns, at Dir Albshara, where I met again with Monsignor Ignatius, Bishop at Zable, near Balbeck, with the priests Petrus Tinawi Halebi: with Michael Antoni Halebi, and Paulus

Kasia Halebi, all monks of the convent called Mar Michael Alsuk who came on purpose to meet me, and to desire Bibles and New Testaments in Arabic. Bishop Ignatius wishes to entertain with me a continual correspondence. They introduced me to the Prioress of the nuns. Miss Euphemia, Prioress of the Greek Catholic nuns in Dir Albshara, upon the mount Kasrwan.

These nuns follow the rule of St. Basilus the Great : they made me a present of the picture of that saint. I promised to take them Bibles and New Testaments, which gave them great joy. All the nuns crowded around their Prioress to look at me. They promised to pray for the success of my mission. Brother Ambrosius, of the convent of Mar Lawiza, was my companion to those convents, and to the house of Yussuf Karbash, at Suk Almasback.

Jews residing upon the highest top of Mount Lebanon.

Monsignor Ignatius Ujuri, Bishop at Zahle, near Balbeck, and the Right Reverend Ignatius Serkis (Sergius) general of the whole order of St. Maron, at Mount Lebanon, residing in the Maronite convent Saidat Luwiza, assured me that several Jewish families are residing at Dir Alkamir, the capital town upon Mount Lebanon, and the residing place of the prince (Emir Bashir) of Mount Lebanon. Although I was already at Dir Alkamir, I thought it to be worth while to return there, and to persuade myself with my own eyes.

Feb. 18. I hired two mules, and left the kind monks at Said Luwiza, and set off with my servant for Dir Alkamir. I slept the first night in the Catholic Greek convent, called Dir Mar Antun. They told me that I shall be condemned on account of my disbelief in the Pope.

Feb. 19. I arrived in the evening at Dir Alkamir, and lodged again in the Maronite convent. Shech Yussuf Basilius, a Maronite, and commander of the soldiers, entered the room. Priest Abdallah asked me, whether I believe in the Pope? When I replied, Not at all, but only in Christ. I was surprised to hear Shech Yussuf Basilius, making the observation that my faith is agreeing with the Gospel, and that the Gospel does not command at all faith in a Pope! I preached then to the Superior Serkis (Germanus) and to all present, the Gospel. I told them, that Christ never thought of it to give to Peter the dignity of high priest. Peter himself never claimed that office, when the high priest at Jerusa-

lem examined the apostles about the doctrine they preached, and put them in prison. Every one of them replied : "We are not able to answer;" and Shech Yussuf Basilius exclaimed; "You are perfectly right in all what you said;" I asked then Shech Yussuf Basilius, whether he is acquainted with the Jews residing in this place? He said to me, that he is *intimately* acquainted with the rich Jew, Bahur Ahron Arabi. I desired him to introduce myself to him, which he promised to me to do the next day.

Feb. 20. Shech Yussuf Basilius introduced me to the Jew Bahur Ahron Arabi. I brought with me the Hebrew Bible. I met there with another respectable Jew, called Saul Kohen Arzi. I asked them how many Jews were residing at Dir Alkamir, they replied, seven families. I asked them farther, how long since Jews were residing in this place : they said, longer than 300 years. They were rejoiced to hear me talking in the Hebrew tongue. Saul Kohen Arzi shewed me the Hebrew New Testament, which was published by the London Society, for promoting Christianity among the Jews. I was surprised to find this book among them, and I asked how they got this book? They said that an English gentleman some time back arrived at Saide, and distributed some of these books at that place, and a Jew at Saide did send one of them to Dal El Camar. Saul and Bahur observed, they had read this book several times, and were persuaded that Jesus was the Messiah; they desired me to shew them some passages of the Old Testament, which foretold that the Messiah was to be the Son of God. I showed to them the passages, Psalm ii. and Isaiah ix. Saul showed to me, Matthew xxiii. 24 to 32, and said, the answer that Christ gave to the Sadducees was most excellent. Saul observed, however, that he believed in the restoration of all things, that the condemned in hell shall come forth, and shall acknowledge Jehovah as their God. He desired further, an explanation of Matthew x. 32 to 36; I gave it to him, after my little abilities. Bahur asked, whether Jesus Christ would come again, and whether they should be beloved of God. I said, *He Himself* has promised, and Jews and Gentiles shall be united together as one people. "Then thou shalt *see* and *flow* together, and thy heart shall fear, and be enlarged, because the abundance of the sea shall be converted unto *thee*, the forces of the Gentiles shall come unto *thee*, and Gentiles shall come

to thy light, and kings to the brightness of thy rising." Barhour observed very justly, that the Christians could only be included amongst those Gentiles who should be beloved of God.

On the 7th of March, Mr. W. was in Jaffa, preparing for a journey to Jerusalem.

EXAMPLE OF DISINTERESTEDNESS.

From Wilkie's History of the Persecutions of the Protestants in the South of France.

"To such an infamous perfection was the system of perjury and subornation carried, that 26 witnesses were found to sign and swear, that, on the 3d of April, 1815, General Gilly with his own hands, and before their eyes, took down the white flag at Nismes; though it was demonstrated that at the time the tri-coloured flag was raised, he was fifteen leagues from Nismes, and that he did not arrive till three days after the event. Before tribunals, thus garnished, innocence had not even a chance of protection. General Gilly was too prudent to appear, and was condemned to death on the charge of contumacy. When the General quitted Nismes, he thought either of passing into a foreign country or of joining the army of the Loire, and it was long supposed that he had actually escaped. But it was impossible to gain any point or find any security; his only hope was in concealment. The attempt was desperate; a friend found him an asylum in the cottage of a peasant, but the peasant was a Protestant, and the General was a Catholic. "The step," says his friend, "merits consideration." The General did not hesitate: the peasant was poor, and his own life might be sold at a great price; but he confided in his honour. He entered the cottage of a peasant of the canton of Auduzo. The name of Perrier deserves to be recorded: he lives by his daily labour, but he displayed virtues which would adorn a throne. The fugitive was welcomed; his name was not asked! It was a time of proscription; his host would know nothing of him: it was enough that he was unfortunate and in danger. He was disguised, and he passed for the cousin of Perrier. The General is naturally amiable, and he made himself agreeable, sat by the fire, ate potatoes, and contented himself with miserable fare. For several months he preserved his retreat, though subject to frequent and imminent alarms. Often he heard the visitors of his host boast of having concealed Gen. Gilly, and of being acquainted with the place of his concealment.

Patroles were continually searching for arms in the houses of Protestants; often in the night the General was obliged to leave his mattress, and, half naked, hide himself in the fields. Perrier, to avoid these dangers and inconveniences, made an underground passage, by which his guest might pass to an out house constructed on the premises. The wife of Perrier could not endure that one who had seen better days, should live as her family on bread and vegetables, and she occasionally bought meat to regale the melancholly stranger. These purchases were so unusual that they excited attention; in a time of terror, danger is every where; it was suspected that Perrier had some one concealed; nightly visits were more frequent. In this state of agony, he sometimes complained of the hardness of his lot. Perrier one day returned from market, in a meditative mood, and, after some inquiries from his anxious guest, he replied: "Why do you complain; you are fortunate compared with the poor wretches whose heads were cried in the market; Bruguir, the pastor, at 2,400 francs; Bresse, the Mayor, at 2400 francs; and general Gilly at 10,000."

"Is it possible?" "Ah, it is certain." Gilly concealed his emotion; a momentary suspicion passed his mind; he appeared to reflect. "Perrier," said he, "I am weary of life; you are poor and want money; I know Gilly, and the place of his concealment; let us denounce him; I shall no doubt obtain my liberty, and you shall have the 10,000 francs." The old man stood speechless, as if petrified. His son, a gigantic peasant, 27 years of age, who had served in the army, rose from his chair in which he had listened to the conversation, and in a tone not to be described, said, "Sir, hitherto we thought you unfortunate, but honest; we have respected your sorrow, and kept you secret; but since you are one of those wretched beings who would inform of a fellow creature, and insure his death to save yourself, there is the door; and if you do not retire, I will throw you out of the window." Gilly hesitated; the peasant insisted; the General wished to explain, but he was siezed by the collar. "Suppose I should be General Gilly," said the fugitive; the soldier paused. "And it is even so, (he continued,) denounce me, and the 10,000 francs are yours." The soldier threw himself on his neck; the family were dissolved in tears; they kissed his hands, his clothes; protested that they would never let him leave them, and that they would rather die than he should be arrested. In their kindness he was more

secure than ever; but the cottage was more suspected, and he was at length obliged to seek another asylum. The family refused any indemnity for the expense he had occasioned them; and it was not till long after, that he prevailed upon them to accept an acknowledgement of the hospitality he had experienced. When the course of justice was more free, in 1820, General Gilly demanded to be tried, but there was nothing against him; and the Duke d'Angouleme conveyed to Madam Gilly the permission of the King for the return of her husband to the bosom of his country.

From the United Brethren's Missionary Intelligencer.

ADVENTURES OF MARIA HOETH,
Who departed this life at Bethlehem, Pennsylvania, in the year 1770.

(Written by herself. Translated from the German.)

I "was born at Lichtenberg, in the province of Zweybruecken, in the year 1737. When I was eleven years of age my parents emigrated to America with their whole family, and took up their residence at Philadelphia. They were very much concerned for the spiritual interests of their children, and therefore sent us to the Brethren's establishment for the education of youth. Here I enjoyed many mercies, began to love Jesus as my Saviour, and often entreated him fervently and with tears, to save my poor soul.—A love for the world and its amusements, however, arising in mine and my sister's hearts, my Father was induced to change his place of abode, and remove beyond the Blue Mountains, to the north of Nazareth; because he there fancied us secure from every temptation. Here the Brethren paid us frequent visits, and their conversation tended to convince me of the necessity of a Saviour to atone for my sins. Under these convictions I thought I should be most likely to work out my salvation, if I went to live in one of the Brethren's congregations. In 1755 my parents permitted me to visit Bethlehem. Here I felt so happy, that I applied to my parents and to the Brethren for permission to live there. The former consented to my going, so soon as my mother could spare me. Scarcely had I returned to my parents, when we received the intelligence, that a war with the Indians had broken out. I begged my father most earnestly, to fly with his children to the Brethren's settlements. But his answer invariably was, "that he had

always been kind to the Indians, and never injured them; he was therefore assured, they would do us no harm. I, however, lived under continual dread, particularly whenever I perceived any Indians lurking in our vicinity. On receiving the news of the irruption on the Mahony, (see Loskiel's History of the Brethren's Mission among the Indians, Part II. p. 166.)—I urgently repeated my solicitations to my father, to effect his escape with us. But he remained inflexible. I finally acquiesced, but not without fearful apprehensions, that we should be murdered. A few days later only, while we were taking our supper, we heard the report of fire arms close to our house. My father, not supposing the savages so near, opened the front door of the house, in order to see what was going on. The Indians immediately seized and murdered him. We, the children, with our mother, ran out through the back door. My mother running into the water, was shot dead. My youngest sister was likewise murdered; but myself and my two other sisters, the savages dragged along with them.

"Language is inadequate to describe my feelings, on seeing my dearly beloved mother and sister murdered before my eyes, and myself in the hands of merciless savages. Horror and despair seized my soul, when I reflected on my situation. We were now compelled to travel with the Indians, regardless of the state of the roads and the weather, and suffered much cruel treatment. Being arrived at Tioga, wearied out, and in a miserable condition, I had to endure another severe trial,—the separation from my two sisters. I was brought into the house of an Indian, who treated me very harshly. He gave me nothing to eat, and if any body else offered me something, he would take it from me. At last some savages, more humane than the rest, took compassion on me, and delivered me out of the hands of this barbarian, into those of an old Indian female, who adopted me for her daughter, in a very solemn manner, and in presence of many witnesses. Here I fared well enough, according to the Indian mode of living. The old woman treated me as though I had been her own child, and her son acknowledged me as his sister. I was also permitted to visit one of my sisters at Fort Du Quesne. She, in the meantime, had married a Frenchman, who was much beloved by the Indians, and I staid three months with her, till my Indian brother came for me pretending that my mother longed for my return.

"Soon after, it was suggested to me to marry an Indian; which proposal I utterly rejected. They threatened to kill me, if I remained inflexible. But I persisted in my resolution, fled into the woods, and there spent eight inclement days and nights in the snow. I wept, and prayed to God, my Saviour, for mercy and deliverance. My good Indian mother often came to see me, and begged me with tears, to comply; because they would otherwise burn me and then she would be bereft of her child. But nothing could prevail upon me, to take a step, against which all my feelings revolted. At last, I was dragged out of the woods into the house, and sentence pronounced upon me, that I should be burnt alive. I was resolved to hazard the utmost. Preparations were immediately made; they tied me to a tree, around which they piled a great deal of wood, which my Indian brother himself set fire to. When the wood began to blaze, and the smoke threatened to suffocate me, my resolution failed, and instantly I was set at liberty. I was brought back, with shouts of triumph, to the old woman, who was transported with joy at seeing me again. I was now bound to comply, and take the Indian for my husband. A wedding feast was soon prepared, at which, according to the Indian custom, every thing was transacted in a very solemn manner. My husband proved to be a very good natured man; he loved me, and treated me well. In the sequel, I became a mother; but some time after my husband proposed to take me back to the white people, only retaining the child; to which I could not consent. However, I cherished the hope, that God himself would provide ways and means for me to escape from my present situation. Indeed, I am bound to confess to His praise, that He often richly comforted my mind, when I was ready to sink under my troubles.

"At last, He so ordered it, that my husband resolved to build a house at Gosehgoschuenk, and to remove thither. But when I manifested no inclination for the removal, he forsook me and departed by himself. On the other hand, the old woman and myself removed to another place, nearer to Pittsburg. Here I began to consider seriously how to effect my escape. This was done without difficulty, being permitted to visit the fort, as often as I pleased; nor did they suspect my design, because I had a child upon my hands. I therefore so arranged matters, that I could escape in a waggon, which had brought provisions under a military escort

to Pittsburg; and the design happily succeeded.

"I then travelled to Lancaster, and after having recovered from an illness of three weeks duration, I went on to Bethlehem. It is impossible for me, to describe the joy I felt, on finding myself with my child, in the midst of a Christian congregation.

"Never shall I forget the affection with which I was received, and the kind attention bestowed upon me, while there. My child, having been baptized, departed in 1762, to join the Church above.

"Unto Thee, O my Saviour, be ascribed thanks and praises for the numberless proofs of Thy mercy, experienced throughout the whole course of my pilgrimage!"

The subject of this narrative lived several years at Bethlehem, but was almost continually suffering from ill health. She ardently longed for the moment of her release from all evil, and attained to the end of her faith, April 15, 1770, in the 35th year of her age.

NEW-HAVEN, NOVEMBER 2.

CONVERSION OF THE JEWS.

The conversion of the Jews is an event which the Christian Church is authorized to expect, and for which it should labour. The recovery of the lost sheep of the house of Israel, forms a part of the burden of prophecy, and is therefore certain. Of the manner of their conversion, the scriptures are silent. A few writers, and among them Joseph Mede, whose Commentary on the Apocalypse, is considered valuable, maintain the opinion that this unhappy people will be suddenly and miraculously converted to the christian faith. But it is more in accordance with the dealings of Providence, and with the signs of the times, to suppose that God will, by the instrumentality of human agency, bring them to the knowledge and acknowledgment of the truth, and restore them to that state of spiritual prosperity in which "their Nazarites were purer than snow,—their precious sons comparable only to fine gold."

Without dwelling upon the motives which should influence christians to make efforts for the conversion of this people, we shall state some facts respecting their condition, and mention some of the means which have been employed for their relief.

A late writer states the number of Jews in the world, to be five millions.* By some others, this estimate is considered as not sufficiently large.

Their number in Europe is by some stated at between one and two millions; but Dr. Pinkerton says, that "in a district comprehending Russian and Austrian Poland, and a part of Turkey, there are at least three millions of Jews, among

* J. E. Worcester.

whom there is an unusual spirit of enquiry upon the subject of christianity." M. M. Noah states, that 'from the most correct data, which he could obtain, he had reason to believe that the number of Jews in the Barbary States, exceeds 700,000. In the last annual report of the London Society, the Jewish population in Persia, China, India, and Tartary, is estimated to exceed 300,000. The Jewish population of Western Asia must be very considerable; and Jews are also found to form a part of the population of almost every country upon earth.

It would be natural to suppose, that a people which remain so distinct, by manners, customs, and opinions, from the nations among whom they dwell; and who have thus remained for a *series of centuries*, would almost universally be in the possession of that volume, in the inspiration of which they believe, and from which they derive, or profess to derive, their daily customs, and their mode of worship. This, however, is not the fact; but few of them are in possession of the whole of the Old Testament, and still fewer are able to read it, although multitudes can recognize and pronounce the words which compose it.

In many countries, and particularly in those of Europe, the political condition of the Jews has been wretched. They have been there, more than in most other lands, 'a bye-word, and a proverb,—a people scattered and peeled—meted out and trodden under foot.' The persecution of them, however, if not entirely ceased, has become less general and severe, and their political, as well as religious prospects are improving. In the countries where the Mahomedan faith prevails, the treatment of the Jews is less severe and cruel, than has been generally supposed, and in many instances they fill important offices under the government.†

When, therefore, we consider the treatment which Jews have received from the rulers and inhabitants of christian lands, and advert also to the fact, that, as a people, they are ignorant of their own scriptures, our surprise that they have not yet been converted, and our reproaches for their obstinacy and unbelief may be, in some degree, abated.

Fourteen years since, the London Society was formed for the purpose of adopting such measures as were best calculated to convert Jews to the christian faith. Since the institution of this Society, a chapel has been erected, the New Testament has been translated into Hebrew, and together with the Old Testament, and Tracts in Hebrew and other languages, have been extensively circulated among the Israelites. Missionaries have been employed, schools opened, and other means used, from which a good degree of success has resulted. In the year 1821, a Semina-

ry for the instruction of missionaries to the Jews was opened in London. Four students, one of whom, was Mr. Wolff, a Jewish convert, and now employed as a missionary, entered the seminary. In several parts of the United Kingdom, societies have been formed auxiliary to the London Society; and from the report presented at its annual meeting, the present year, it appears that the receipts of the year were £10,693 8s. 4d. sterling, of which the Irish Society, after deducting their own necessary expenses, remitted £850. In the schools of the society there were 28 boys and 48 girls. The publications circulated during the year were, Hebrew Testaments 2459; German Hebrew do. 892; Judeo Polish do. 2597; Hebrew Psalters, 800; Hebrew Tracts 42,410; German Hebrew do. 31,266; German Tracts 2,360; English do. 30,000; Hebrew Cards, 19,300; English do. 4000.* The Committee of the Society, have made an arrangement for procuring stereotype plates of the Prophets, from an Edition of Vander Hooghts' Hebrew Bible. The places to which the publications of the Society have been forwarded, are: Calcutta, Madras, Cochin, Bayonne, Gibraltar, Egypt, Palestine, Hamburg, Berlin, Frankfort, on the Maine, Amsterdam, Ekatherinaslav, Dresden, Odessa, Leipzig, Posen, Warsaw, St. Petersburg, Barbadoes and New-York.

A Society for promoting christianity among the Jews, has been established in Berlin under the express sanction of his Prussian Majesty. In an address published by the conductors of this Society, they observe:—

"Pious Christians in Germany have, to their grief, seen themselves almost excluded from the work of converting the heathen, to whom seafaring nations only have an immediate access. May they be of good cheer, in turning their eyes to the millions of the ancient people of God, who live among them or in their immediate vicinity. There is no nation, provided with so effective means, now to begin the work of conversion, as Protestant Germany. To this country the most glorious and sacred harvest appears to be reserved, which ever has offered itself to pious activity. Let us then clear ourselves from the blame, nay from the crime of leaving these millions living among us, or near our gates, without having ever made any well regulated attempt, to lead them to that cross, upon which their fathers sacrificed the Messiah. This field is our own; it only requires labourers. According to our best information of its state, we have no doubt but the soil will readily receive the seed of the divine word. The news we receive from Poland, is quite decisive in that respect, the Jews there seem to be convinced, that some important change in their condition is preparing, and to be ready to offer their hands for co-operation.

The exertions of Count Von der Recke, of Overdyk, near Westphalia we have already pub-

* In the Christian Spectator for April and May 1819, the reader may find a translation of one of the Hebrew Tracts published by the London Society.

† Travels of M. M. Noah, p. 309.

lished.* He has founded an asylum for converted Jews near Dusseldorf; and sent Mr. Jadownisky to the Jews Society in the city of New-York.

The application of this distinguished man has not been ineffectual. It is unnecessary to state that numerous societies have been formed for the purpose of aiding the American Jews Society, in their purpose of procuring a suitable place for establishing a settlement of converted Jews.

It has not been our object to state all that has been done for the conversion of the Jews, nor to enumerate the Societies which have been formed. It would be improper, however, to omit noticing the exertion of ladies in Boston, who have exhibited a commendable example to their sisters in other cities; an example which has already been imitated.

From what we have incidentally stated in this article, and from the accounts which we have at various times published, it will be seen that the exertions made, have not been made in vain. A spirit of inquiry has been manifested among the Jews, which furnishes no faint indication of success, and which, when contrasted with their former apathy, or direct hostility, calls for devout thankfulness to that Gracious Being, from whom are 'the preparations of the heart in man.'

We will conclude by observing that America appears destined to perform a distinguished part in this work of faith and labour of love. As a people our prejudices are less strong against the Jews, than are those of the inhabitants of some other countries. By our laws, if we except those of the State of Maryland, they have the same rights and privileges as other men; and we can, more readily than any other country, furnish means of employment, and a refuge from persecution to the converts from Judaism. Something we have done; more we must accomplish; we must discharge the duties we owe to the Israelites within our borders, and give all needed assistance to the immigrants who may seek our aid; and we may hope that our missionaries to Palestine will be of essential service to the descendants of Abraham in that sacred country, and prove a 'star from the West,' shedding light on the Hill of Bethlehem, and guiding many who are now groping in darkness, in the paths of life.

LETTER FROM MR. WINSLOW.

In our preceding pages will be found an account of the state of the mission in Ceylon. We have been favoured with a letter, addressed by the Rev. Mr. Winslow to his brother, dated Oodooville, Jaffna, Feb. 20, 1822, from which we make the following extract.

Our prospects in the mission generally, and more particularly at Oodooville, have

brightened much. For three months past we have had from six to nine adults attending on a special inquiry meeting, held usually twice in the week, and of these we now consider six, viz. three men and three women, candidates for admission to the church. Two of them, viz. the wife of Malleappa, our native preacher, and Solomon, a schoolmaster in our family school, have been long Christians in sentiment, and before coming here we hope Christians in heart. Two others, one a man and the other a woman servant in our family, date back their hopeful conversion also prior to the time of coming to live with us. The woman was in the family of brother Poor, at Tillipally, at the time of sister Poor's death, and considers her first impressions to have been a little previous to that event; which also served to deepen them. The man was formerly a servant in brother Meig's family at Batticotta, and was brought to serious reflection about three years ago; but has been halting between two opinions, and unable through fear of persecution from his friends, to come out and profess Christ. Indeed it is not until lately that we have that evidence of his piety, which we think necessary for admission to the church in this heathen land. Of the other three, two, a man and his wife, live in a neighbouring village, and have for some months attended our preaching. When the cholera morbus (which has for the last three months swept over this country like a consuming fire) first appeared in their village, the mother of the woman was taken and died. The woman also was taken. I visited her, administered medicine, prayed with her, and she recovered. The man was also attacked and recovered by use of medicines from us. These things led them both to reflection, and inquiry, and we have pleasing evidence that the Holy Spirit has been sent into their hearts. They are earnestly desirous of being baptized and admitted to communion. The remaining candidate is a young man, who was for several months employed by us as a boys' cook. During all the time that he was here, he seemed a most unpromising subject. He even ridiculed the Christian religion, and made a mock of the Catechism and lessons which we obliged him to learn. At length he was dismissed on the suspicion of theft. About two months afterwards, he came back apparently entirely altered. He stated that after he went away, the thoughts of what had been said to him about his soul, came home to his mind. The cholera appeared in his village and a brother of his soon died as did many

* Religious Intelligencer, Vol. 6. p. 633.

others. This alarmed him. His friends advised him to have recourse to the heathenish practices, common on the appearance of the cholera, (such as to wear a certain leaf as a charm, rub ashes on the forehead, &c.) but he thought within himself, I have heard about the true God, I will pray to him. He did so, and thought more and more about his sins. He also attended preaching at our school bungalow, in that village, and one time in particular, was much impressed by a discourse of our *Native preacher*, Malleappa. All these things conspired to make him inquire with earnestness after the way of life. He came to us, almost three months since, much bowed down. He has since been apparently under the teaching of the Spirit, and we are led from almost every thing that we see in him, to judge favourably of his experience. We are consequently looking forward with great interest, to a season of communion, when we hope to see, at least, most of these baptized and admitted to sit at the table of the Lord. Oh! that we may not quench the Spirit; but see Him operating, not on these hearts only, but on multitudes around us.

BENEFITS OF MISSIONARY EXERTION.

It is known by most of our readers that the Rev. J. Campbell has made two visits to Africa, for the purpose of inspecting the condition of the missionary stations, and assisting those who occupy them by his advice. At a meeting of a charitable society in London, this gentleman made the following remarks, which we could desire should be read by every friend and by every enemy to missionary efforts. While they are calculated to animate the one, it must surely convince and silence the other.

The Rev. J. Campbell was also glad to bear his testimony to the good practical effects which attended the progress of the labours of this Society. He remembered, when in one of his journeys about 300 miles in the interior of Africa, he met with the chief of a tribe of savages, who eagerly sought from him the "instructions which white men have,"—that was the way in which he made his request. He visited the town of this chief on the following morning, and saw the wretched state of the place. Every thing lay in the same state as when Noah's flood left it. Not a spade appeared to have penetrated the ground, since that remote time. The men and women had no covering but a few black rags like sheep skins. None of the males appeared ever to have been washed since the time they were born. They were all ignorant of the name

of God; and the oldest of them confessed that he knew nothing more than the beasts. He immediately sent an instructor among these poor people, and the most ample success attended his labours. In ascending the same country after an absence of five years, how great was the change, which he has the happiness of contemplating.

"His expectations had, it was true, been raised high by communication, respecting the improvements which had taken place by the labours and example of one man; but what he saw greatly surpassed all that he had previously expected upon the occasion. The people he met all knew him and recognized him; they called his attention to former occurrences, or else he could not have believed them to be the same people who were so lately immersed in savage life. He found they had encompassed their town with a strong, substantial wall, in imitation of brick, and about 2 1-2 miles in circumference. They had erected two streets; vegetation of every kind had grown up about them, and both males and females were as neatly dressed, in the European style, as the general class of servants in England.

"The display of the advantages of industry, in a particular manner, was, he thought, the only way of civilizing savages; to attempt to civilize barbarians by philosophy, was like fighting Goliath with a feather."

BY HIS EXCELLENCY

OLIVER WOLCOTT,

Governor and Commander in Chief, in and over the State of Connecticut,

A PROCLAMATION.

It being manifest, that MAN has been placed at the head of the terrestrial system, with capacities to comprehend the laws which regulate physical and moral action, so far as they conduce to the improvement of his condition, and with a consciousness of his duty to apply to the faculties with which he is invested, to increase the happiness of society; and it being equally certain, that those laws were established by a CREATOR of infinite wisdom and beneficence who is entitled to our constant gratitude and adoration;

I have, therefore, thought proper to appoint, and I do hereby appoint *Thursday the twenty-eighth day of November next*, to be observed throughout this State as a day of TRANKSGIVING and PRAYER. And I do accordingly invite all ministers and teachers, of all denominations, with all the good people of this State, to assemble on said day, and with that gladness of heart, which alone can render their homage acceptable, to offer their united and humble thanks to ALMIGHTY GOD, that the ravages of disease have so far been restrained; that the blessings of peace and concord have been continued; that abundant supplies have rewarded the industry of the people; above

all, for the divine revelation and perfect example of His Son, our Saviour and Judge ; and for the assurance, which his resurrection has afforded, of a glorious and happy immortality to all his faithful and obedient disciples. At the same time, to entreat the divine guidance and protection in favour of the President of the United States, and all others entrusted with authority throughout our country ; that their minds may be so illuminated, as to perceive the invariable relations, which have been ordained, between public order, justice and the prosperity of nations ; that all institutions for promoting piety, science, benevolence, morality, industry and charity, may flourish ; that liberty, happiness, peace and security may be continued, to our country, to the latest generations, and be speedily extended to all mankind.

All servile labour and vain recreation, on said day, are by law forbidden.

Given under my hand, at Litchfield, this fourteenth day of October, in the year of our Lord, one thousand eight hundred and twenty-two, and in the forty seventh year of the Independence of the United States of America.

OLIVER WOLCOTT.

By his Excellency's command,

THOMAS DAY, *Secretary.*

SUMMARY.

A gentleman lately returned to England from St. Helena, has addressed a letter to the Rev. Dr. Bogue, with a copy of the 'Essay on the New Testament, of which the latter gentleman is the author. It is stated the volume thus sent was once in the possession of Napoleon Buonaparte, and the writer 'trusts that it had been perused by that extraordinary man.' He also writes that Buonaparte "was often observed to be engaged in secret prayer, whilst lingering on his dying bed, and known to have joined in prayer with the priest who lived with him, and who was considered an amiable man ; and to have made a profession of his faith in Christ, through whom he prayed to the Father."

Dr. Morrison, at Canton, has been enabled by his thorough acquaintance with the Chinese language, to settle serious disputes which had arisen between English merchants and the government ; Dr. M. contemplates the translation of the Scriptures into the languages of the Cochin Chinese, and Siamese.

It is stated that a door will, probably, soon be opened for the entrance of missionaries into Japan.

The Dutch Missionary Society sent during the last year eight missionaries to Amboyna, who safely reached the place of their destination. The London Society for the Propagation of the Gospel, has, as appears by the Report for 1821, the following labourers and stations in British America : Newfoundland ; Stations 14 ; Mis-

sionaries 4 ; Schoolmasters 12 : Nova Scotia ; Stations 35 ; Missionaries 25 ; Catechists 2 ; Schoolmasters 31 : New-Brunswick ; Stations 19 ; Missionaries 16 ; Schoolmasters 19 ; Schoolmistresses 2 : Cape Breton ; Stations 2 ; Missionary 1 ; Schoolmasters 2 ; Schoolmistress 1 : Prince Edwards' Island ; Stations 2 ; Missionaries 2 ; Schoolmaster 1 : Upper Canada ; Stations 20 ; Missionaries 19 ; One Schoolmaster and one Catechist : Lower Canada ; Stations 17 ; Missionaries 20 ; One Schoolmaster. Total number of communicants 1800, with the exception of those at Cape Breton, from which place the number was not returned.

Indian Improvements. The General Government by their treaty with the Ottawas and Putawatemies, has agreed to make an appropriation of 1500 dollars per annum for the support of a teacher, blacksmith, agriculturist &c. among the Ottawas, and 1000 dollars for the support of a teacher and blacksmith among the Putawatemies. The Baptists have for a considerable time had a missionary establishment among these tribes under the direction of Messrs. McCoy and Lears. The General government allows each of these gentleman a salary of \$400, besides 365 for a blacksmith, and will also defray the necessary expenses.

By the Report presented to the Vermont Juvenile Missionary Society, at its meeting on the 2d ult. it appears that 16 missionaries had been appointed to labour during the year, whose terms of service amounted to 367 weeks, and most of the appointments had been fulfilled.

The Baptist Association of New-Hampshire is composed of 24 churches ; the number of whose members amounts to 2458. This association has an Education and a Missionary Society connected with it.

The Rev. Walter Chapin, of Woodstock, Vt. intends publishing a Missionary Gazetteer, which will contain "a geographical and historical description of the Protestant Missionary Stations in the world, with an appendix containing an alphabetical list of missionaries, with references to their stations, the time of entering, removal and decease"—with a "chronological list of the principal benevolent societies for evangelizing the heathen."

A society has been formed in Boston by ladies of the Baptist denomination, for the purpose of assisting in the conversion of the Jews.

A TABLE

Of One Hundred and Forty Languages and Dialects, in which the printing, translation and distribution of the Scriptures in whole, or in part, has been promoted by the British and Foreign Bible Society, either directly or indirectly, viz.

(A) Directly at the expense of the Society.		
No.	At Home	Abroad.
Reprints of Received Versions.		
1	English	
2	Welsh	
3	Gaelic	
4	Irish	
5	Manks	
6	Danish	
7		Icelandic
8	Dutch	
9	German	
10	Italian	Italian (2 versions)
11	French	French (3 versions)
12	Spanish	Spanish (2 versions)
13	Portuguese (2 ver.)	
14	Greek Ancient	
15	Greek Modern	
16	Ethiopic	
17	Arabic	
18	Syriac	Syriac and Carshun
19	Hebrew	
20	Malay (with Roman characters)	
Not printed before.		
21		Turkish
22		Tartar Turkish
23		Tartar, Jewish
24		Calmeuc
25	Amharic (vulgar Abyssinian)	
26	Bullom (West African language)	
27	Mohawk (N. Am. language)	
28	Esquimaux ditto	
Re-translations, printed or printing.		
29	Hindoostanee, or Oordoo	
30	Greenlandish	
31		Arabic Modern N. T.
32		Persian N. Testament
New translations made or in progress.		
33		Mandjur Chinese
34		Persian Old Testament
35		Tigre (Abyssinian dialect)
36		Modern Greek
37	Arawack (South Am. Indians)	Albanian
		Servian

(B) Directly by Grants to Foreign Societies or Individuals.		
No.	Languages and Dialects not mentioned under A.	Languages and Dialects already mentioned under A.
Reprints of received Versions.		
38	Bohemian	
39	Hungarian	German
40	Latin	Danish
41	Romanese (Ladinisch)	Dutch
42	Romanese (Churwelsch)	Italian
43	Wendish (Upper dialect)	French
44	Wendish (Lower dialect)	Spanish
45	Polish	Greek (ancient)
46	Moldavian	
47	Slavonian	
48	Lithuanian	

49	Dorpat Esthonian	
50	Reval Esthonian	
51	Lettonian	
52	Finnish	
53	Laponese	
54	Swedish	
55	Armenian	Arabic
56	Georgian	Hebrew
57	Bengalee	Malay (with Arabic characters)
58	Tamil	Malay (with Rom. char.)
Not printed before.		
59	Modern Russ	80 Joypore
60	Samogitian	81 Juynugur
61	Karelian	82 Kanouj
62	Turkish Armenian	83 Kashmeer
63	Buriat Mongolian	84 Khassee
64	Olonetz Karelian	85 Konkuna
65	Tartar pure (Calmeuc)	86 Kutch
66	Orenburg Tartar	87 Mahralta
67	Tschuwashian	88 Malayalim
68	Tscheremissian	89 Tahitan, or Otaheitan
69	Afghan, or Pushtoe	90 Maruwar
70	Assamese	91 Mithilee
71	Bhutaneer	92 Nepal
72	Bikaneer	93 Oodoypore
73	Bruij	94 Oojjuinee
74	Burman	95 Orissa
75	Canareseor Kurnata (Persian)	96 Sanserit
76	Gudwal	97 Seik, or Punjabee
77	Gujuratee (2 versions) (Hindustanee)	98 Telinga or Teloogoo (2 versions)
78	Harotee	99 Watch, Wucha, or Multanee
79	Hindee	100 Delaware India
Re-translations printed or printing.		
101	Chinese (2 versions)	German (3 versions)
102	Cingalese	Persian
103	Creolese	Hindoostanee
New translations made or in progress.		
104	Bulgarian	123 Javanese
105	Faroese	124 Jumboo
106	Wogulian	125 Kanynkoobja
107	Mordwaschian	126 Koomabon
108	Tungusian	127 Kousulee
109	Siberian-Tartar	128 Kucharee
110	Ostiakian	129 Macassar
111	Tschapojirian	130 Maldivian
112	Samojedian	131 Mughuda
113	Wotogish	132 Munipoor
114	Bhojpooree	133 Munipoor-Koonkee
115	Bhugelkhundee	134 Palpa, or Dogura
116	Bundelkhundee	135 Rakheng
117	Birat	136 Siamese
118	Budrinathee	137 Sindhee
119	Bugis	138 Southern Sindhee (or Hydrabadee)
120	Bulochee	139 Tripooora Koonkee
121	Huriyana	
122	Jagatai, or Turcoman	

RECAPITULATION.—Reprints 41—Re-translations 6—Languages and Dialects, in which the Scriptures have never been printed before the Institution of the Society 50—New translations in progress 42:—139 various languages and dialects. To which is to be added 1, a new translation into the Modern Greek, not numbered in the above list. Total 140.

N. B. Most of the Northern Asiatic Versions mentioned under the head of B are promoted by the Russian Bible Society; and the South Asiatic, &c. generally by the Serampore Missionaries, and the Bible Societies of Calcutta, Colombo, Madras, and Bombay, and the Missionaries of other Missionary Societies.

(B) Directly by Grants to Foreign Societies or Individuals.

No.	Languages and Dialects not mentioned under A.	Languages and Dialects already mentioned under A.
<i>Reprints of received Versions.</i>		
38	Bohemian	German
39	Hungarian	Danish
40	Latin	
41	Romanese (Ladinsch)	Dutch
42	Romanese (Churwelsch)	Italian
43	Wendish (Upper dialect)	French
44	Wendish (Lower dialect)	Spanish
45	Polish	Greek (ancient)
46	Moldavian	
47	Slavonian	
48	Lithuanian	

POETRY.

THE BIBLE.—By *Montgomery*.

What is the world?—A wildering maze,
Where sin has track'd ten thousand ways,
Her victims to ensnare :
All broad, and winding, and aslope,
All tempting with perfidious hope,
All ending in despair.

Millions of pilgrims throng those roads,
Bearing their baubles on their loads,
Down to eternal night :
One humble path that never bends,
Narrow, and rough, and steep, ascends
From darkness into light.

Is there a guide to show that path ?
The Bible :—He alone, who hath
The Bible need not stray ;
Yet he who hath, and will not give
That heavenly guide to all that live,
Himself shall lose the way.

NAVAL ANECDOTE.

When the Turkish ship was blown up, near Scio, the brig *Fanny*, Capt. Rich, of Malden, found the third Lieutenant and another officer on the wreck of the vessel, picked them up and carried them on board of a 74. After he had delivered them to the commander, the Turk asked the American captain, how much money he required for having saved his officers. The captain replied, "Sir, I ask nothing.—I have acted like a Christian."—"Then," said the Turk, "I shall pray to Mahomet for you." "And I shall pray my God to inspire you to act as a Christian also. Go thou, and do likewise," rejoined the American.—[*Letter from U. S. Frigate Constitution*.

LIVERPOOL BETHEL REPORT.

A short time since, one of the Bethel friends was called on business to attend a vessel lying in one of the docks : he was there at an early hour in the morning. As he was proceeding towards the cabin, for the purpose of consulting with the captain, he was surprised to observe several of the men standing in mute attention round the companion. Approaching nearer, and listening, he heard some one below praying aloud, whom he afterwards learnt to be the captain of the vessel. When prayer was ended, he asked one of the men if this was a common practice with the captain, or only a solitary instance of having prayer on board. He was answered, that the captain, constantly began the labours of the day by calling together all the ship's company and engaging in social prayer.

WARNING TO SABBATH BREAKERS.

A young gentleman living in — County, who had been married but a short period, employed his time in hunting squirrels on the Sabbath day. Having shot one of these little animals on a tree, he endeavoured to lift his brother up the limb, for the purpose of securing the prize, with the butt end of the musket, which he had unconsciously

reloaded. While in the act of affording such assistance, the piece went off ; he received the contents in his body, and almost instantly expired.—[*Balt. Chron.*

LONGEVITY OF THE CLERGY IN THE OLD COUNTY OF HAMPSHIRE.

The following passage of a letter from the Rev. Enoch Hale, of West Hampton, is inserted in the last *North American Review* :—

"When I was ordained (in 1779) there were, including myself, 34 or 35 ministers in Hampshire county. Of these nine are now living, and I am the youngest of the nine. Two are above 85, but do not preach ; two others are above 75, and have colleagues. Four perform the ordinary ministerial duties, two of them are above 70. One was dismissed and is about my age. In 40 years, only one minister has died, within the present limits of Hampshire county, under the age of 70. Of those who have died within the limits of the old county, (as it was in 1779,) one was nearly 100, three about 90, one 87, eight about 80 and eight about 70.
Northampton Gazette.

ORDINATIONS.

On the 18th Sept. the Rev. CHARLES E. AVERY was ordained and installed to the pastoral care of the first Congregational Church in Columbus, Chenango county, N. Y. The Rev. LYMAN S. REXFORD, who is at present preaching in the first Society in Sherburne, was, at the same time, ordained as an Evangelist. The introductory prayer was offered by the Rev. Enoch Conger, of Lawsville Pa. ; sermon by Rev. Henry Chapman, of Hartwick ; consecrating prayer, by Rev. Silas Parsons, of Burlington ; charge by Rev. Joshua Knight, second Society, Sherburne ; the fellowship of the churches by Rev. Charles Thorp, of Coventry ; address to the church and congregation, and concluding prayer, by Rev. Jesse Miner, of Madison. The weather was extremely pleasant and agreeable ; the audience was numerous, still, and attentive ; the services, above mentioned, were appropriate, solemn, and affecting ; and several pieces of music, selected for the occasion, were performed under the superintendence of Mr. Eason, of N. Berlin, in a manner highly gratifying to all. The Church in Columbus has been organized about sixteen years, but never before has had a settled minister.

The subscriber takes this opportunity to acknowledge the reception of \$20 from individual female friends in East Haven, to constitute him a member for life of the Connecticut Education Society.

He also acknowledges the receipt of \$30 from the Female Benevolent Society in Barkhamsted to constitute him a member for life of the American Bible Society.

For these favours he desires to feel grateful to the great Head of the Church, and to the individual donors,

Barkhamsted, Oct. 1st, 1822.

SAUL CLARK.

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